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REVIEWS

THE DOCTRINE OF THE CHURCH. By A. C. A. Hall, D.D., LL.D., Bishop of Vermont. The University Press, at the University of the South, Sewanee, Tennessee.

This is the first of a series of text-books to be issued under the designation of the *Sewanee Theological Library*, the purpose of which, as stated by the Editor, is "to provide for the clergy and laity of the Church a statement, in convenient form, of its Doctrine, Discipline and Worship—as well as to meet the often-expressed desire on the part of Examining Chaplains for text-books which they could recommend to candidates for Holy Orders. It is strongly felt that there is need of a greater measure of coördination as between the subject-matter dealt with and the methods employed by the boards of Examiners in the several dioceses of the Protestant Episcopal Church. It has for some time been pretty generally felt that a greater degree of 'standardizing' of such examinations was eminently desirable; and it is out of this conviction that the conception of the present series of text-books, of which Bishop Hall's work is the first-fruits, has taken its rise. Furthermore, it has been felt that reference lists of standard works dealing with the main topics of Christian theology would be a most useful and indeed indispensable adjunct to the text-books contemplated, thus making them useful not merely to candidates who are preparing for their examinations for ordination, but also to any who are interested in theological reading and study. The scope of such a series as this is, to a certain extent, analogous to that of the well-known "Oxford Series of Church Text-books," which have proven of such value in England, and even in this country, as convenient manuals dealing with special topics of theology. Somewhat different in their aim, as well as broader in their scope, are *The Oxford Library of Practical Theology* and the series of Handbooks for the Clergy, both of which are published by Longsmans, and of which a number of volumes have received notice in THE SEWANEE REVIEW. That a set of theological works, compar-

able with these in their scholarship as well as in the standing of their authors, should be planned for specific needs in this country is, as a mark of progress, both gratifying and encouraging. In the text-books of such a series, exhaustive treatment of any of the topics of so vast and comprehensive a science as theology, need not and should not be looked for. The function of such a text-book as that now before us is rather that of a sign-post, or of a compass, than of a full and complete treatise. Clearness, soundness, reliability, comprehensiveness, terseness, proportion,—these are the desiderata in a work whose aim and purport is such as has been described. And these qualities, we may say at once, are exhibited by Bishop Hall's little work in no small degree. Already the book, for its own sake, and also as being an exemplar and pledge of the series which is to follow, has won a welcome, and elicited an appreciative response. We may remark at this point that other volumes which are to follow will (D. V.) include text-books dealing with the other subjects of study required by the canons of the Episcopal Church, as this deals with Systematic Divinity. Among these are to be works dealing with The Old Testament, The New Testament, The Book of Common Prayer, Ecclesiastical History (two volumes) Ecclesiastical Polity, etc.; and among the writers are such well-known scholars as Dr. L. W. Batten, Dean Hart of the Berkeley Divinity School, Dr. George W. Douglas, and the Rev. Professor Charles L. Wells of Harvard. The general editor, to whose enterprise and initiative the series is due, is the Rev. Arthur R. Gray, Chaplain of the University of the South.

And now for the book immediately before us. The name of Bishop Hall is a sufficient guarantee for theological breadth, soundness and ability, and it is enough to say that Bishop Hall's reputation is adequately maintained and sustained by the present volume. There seems to be comparatively little that calls for criticism, save in the way of appreciation; yet of course no human work is entirely beyond criticism.

In the first place, the title of the book (whoever may be responsible for it) seems somewhat misleading. To the general reader, "The Doctrine of the Church" would be apt to convey

the idea of a treatise upon the Church,—her organization, characteristics, etc.; whereas what is meant in the present connection is that which Canon 6 § II [i.] indicates as Dogmatic Theology, *i. e.*, not doctrine *about* the Church specifically, but the doctrine which is maintained and taught *by* the Church, *i. e.*, Dogma, including as well, 'Systematic Divinity.' It was, indeed, logically fitting that a treatise with this scope should head and introduce the series to which it belongs, for that which is most characteristic of the Church, or, indeed, of any system of religion, is, after all, its doctrinal content. The aim of the present volume is primarily to set forth that which is Christian and Catholic, rather than that which is distinctively Anglican, and in this aim the author has, on the whole, succeeded. Its characteristic is throughout that large-minded vision united with reverent loyalty to Holy Scripture which we have learned to look upon as the distinguishing mark of the best Anglican scholarship.

In discussing the doctrine of Creation, Bishop Hall apparently rejects the conception of Special Creation (p. 45), while a little further on (p. 47) he recognizes what would seem to amount to the same thing,—namely, that "at a particular point God bestowed upon man a distinct gift of life beyond that which came (directly or indirectly) from the dust of the ground. . . . While man is represented as sharing the nature of the world around him, he is spoken of as having a unique nature, made 'in the image of God,' with reference to his mental and moral faculties." Again, we are inclined to think that Bishop Hall, in his desire to guard against a materialistic view of the Atonement, tends to understand the Atonement as effected by the Blood of Christ in too purely symbolical a manner (pp. 92, 93). "Scripture constantly affirms," says Bishop Hall, "that Christ 'bore our sins,' but that He bore the punishment of our sins never" (p. 94). But is it not a fact that the Scripture constantly represents death as the penalty of sin; and did not our Lord submit Himself to death, and that, be it noted, to a death judicially inflicted, on our behalf, and in our stead? Again,—“He offered to God no external oblation, but Himself” (p. 95). Does this mean that our Lord's self-

oblation was purely subjective and internal? The author of the Epistle to the Hebrews asserts that "we have been sanctified by the offering up of the *body* of Jesus Christ, once for all" (Chapter 10:10).

Several minor points call for brief mention. On page 4— "Immanence, so far as it is opposed to transcendence, means that God is expressed, and only expressed, in the world." Should not this rather read—"that God is expressed in the world, and in the world only?" On page 98 (line 2) the author quotes the passage I Peter iii. 18-20 from the Authorized Version, without clearly indicating the inaccuracy of its rendering—"quickened *by* the spirit," which helps to obscure the true antithesis here drawn between 'spirit' and 'flesh.'

The phrase, "begotten by the necessity of the Father's nature," which occurs in the foot-note at the bottom of page 59, is not accurate. What St. Athanasius does say in the passage referred to (Orat., contr. Arian. III. 62 sub fin.) is,— "But if it be unseemly to speak of necessity in the case of God (εἰ δὲ ἄτοπόν ἐστι λέγειν ἐπὶ θεὸν ἀνάγκην), and therefore it is by nature that He is good, much more is He, and more truly the Father of the Son by nature and not by will."

Finally, the Appendices at the end of the volume consist of extracts from various authorities. This fact is not made sufficiently clear, inasmuch as quotation-marks are omitted, although, of course, the names of the authors cited are given. In the passage quoted from Dr. William Bright (p. 154) the words "of which" (in the next to the last line) are erroneously inserted, with the result of destroying the connection of thought. It is, however, hardly necessary to say that such criticisms as the foregoing (to which others might, perhaps, be added) do not seriously impair the value of a book which we are sure will fill a distinct need, and which for its immediate purpose may well prove itself indispensable.

WM. S. BISHOP.